When all desires that were hid in the heart are let go, the mortal becomes immortal, and reaches the Eternal. —*Brihad Aranyaka Upanishad*

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WILLIAM Q. JUDGE—EDUCATOR

THERE are several reasons for studying the writings of William Q. Judge. He was a co-founder, with H. P. Blavatsky, of the Theosophical Society. It is clear from his articles that he understood her purposes, participated in her vision, and supported her undertakings. He was acknowledged by her as a colleague and faithful friend, and he became her most able defender. Finally, his work forms an indispensable introduction to use of the recondite volumes of H.P.B., the contents of which he assimilated and expressed in simpler language, as students know from books such as *The Ocean of Theosophy* and *Echoes from the Orient*.

There is still another vital contribution that we owe to Mr. Judge. He may be recognized as the inaugurator of great educational reforms. This becomes evident from considering the grave defects of the major educational institutions of our time. A principal flaw in nearly all modern education, with noticeable effect on even the elementary grades, is the impoverishment of what is called a "general education" through domination of the scientific idea of knowledge, causing transfer of responsibility for higher education to specialists who are seldom interested in anything beyond the pursuit and cultivation of their specialties. The common result of this has been that mastery of a particular area of learning has meant the practical isolation of the scholar from the interests, concerns, and educational needs of ordinary students, those who are not preparing themselves to become specialists like the teachers. The superfi-

ciality of most "survey" courses intended to bring the fruits of these specialties within the reach of ordinary students is notorious, and men accomplished in their fields often refuse to teach them. A further consequence of this isolation of the frontiers of learning, and of the inaccessibility of "advanced" knowledge to all except a talented, specializing few, is the increasingly authoritarian tendency in the transmission of "scientific knowledge" to everyone else. Already men concerned with the problems of education speak of this dilemma, which presents insoluble difficulties for a civilization which bases its hopes for progress on the steady increase and spread of intelligence among all people through general education. Leaders in education now recognize the ominous signs of increasing miseducation, admitting the justice in the criticism of the intelligent young that modern education has grown *irrelevant* to human needs. Educational literature is filled with expressions of the dissatisfactions of good teachers who are desperately trying to remedy evils built into the curriculum, and who call for widespread and far-reaching reforms. Yet despite recognition that these reforms are necessary, there is no clear voice, today, offering instruction in how to go about them. Educators, it may be fairly said, simply do not know what to do.

Students of Theosophy may find clues to the solution of this problem by regarding William Q. Judge as a model educational reformer. It will be difficult to recognize him in this character, however, unless we set aside what now passes for education and examine his example as pointing to a radically new beginning in teaching.

Reading his books and articles soon shows that he makes virtually no distinction between what the world regards as secular and sacred learning. We may then consider that this would be entirely natural in a teacher who holds the split between science and religion to be an artificial dichotomy. We may ask: What is lost or sacrificed by ignoring this distinction? Nothing, really, must be the answer, if we are able to see in Judge's work a natural union of the *temper* of devotion, which is the heart of true religion, and the *temper* of impartial thinking, which is the integrity in all true science.

What emerges in Judge's writings is an extraordinary synthesis of spiritual insight and practical explanation, set down in language an ordinary person can comprehend. He does not, of course, make

learning "easy" in the sense of inviting simple acceptance without effort on the part of the learner, but what he says invariably suggests the competence of the learner to learn, to find out for himself. He speaks of heights, but his mode of teaching does not imply that they are inaccessible to anyone determined to reach them. Following H.P.B., he declares the capacity of the individual human being to know, and the responsibility of each one to make a serious beginning in knowing. As a *Path* editorial reprinted in these pages a few months ago put it:

> For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate.

Earlier in this article (an editorial which appeared in March, 1887) he had written what we may now see to have been plainly prophetic:

> The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of the two kinds of fruit they will take.

Well, if Judge was a true educator, what then was his "theory of knowledge," as distinguished from the scientific one which has led to so many educational failures? He answers this question in his Preface to *Patanjali's Yoga Aphorisms,* where he says: "The term 'knowledge' as used here has a greater meaning than we are accustomed to giving it. It implies full identification of the mind, for any length of time, with whatever object or subject it is directed to." He continues with illustrations of what is meant by this, showing, finally, that a supersensuous medium which is of the very stuff of mind unites all men and objects, and is at once the foundation for Brotherhood or Spiritual Identity and of the occult conception of *knowledge*. The implication is clear: No important distinction can be made between self-knowledge and knowledge of the world and the laws of nature. This conception provides the essential

import of the Theosophic reform of education.

Having this view, in none of his writings would Judge erect imposing intellectual structures that separate facts from moral meanings. The things he says in his articles all have the possibility of being *felt* by the reader, as well as intellectually grasped. To those with psychic proclivities he is intent on stressing the *gravity* of all occult enterprises, so that they will begin to feel in themselves the profound linkages between the ethical and the cognitive activities. To a correspondent apparently able to perceive some of the wonders of the invisible world, he wrote:

> . . . in this study *pride* must be eliminated. That pride has disappeared from ordinary life does not prove that it has done any more than retreat a little further within. So one must be careful of becoming even inwardly vain of being able to see any such things; for, if that happens, it will follow that the one limited plane in which one may be a seer will be accepted as the whole. That, then, will be falsity.

Always he spoke to the possibility of a higher level of self-consciousness. He wrote to one in a slough of despond:

> If so far as your personal consciousness goes you have lost all desire for progress, for service, for the inner life—what has that to do with it? Do you not think that others have had to go through with all of that, and worse—a positive aversion, maybe, to everything connected with Theosophy? Do you not know that it takes a nature with some strength in it to sink very low, and that the mere fact of having the power to sink low may mean that the same person may in time rise to a proportionately greater height? This is not the highest path to go, but it is one that many have to tread. The highest is that which goes with little variation, but few are strong enough to keep up the never-ceasing strain. Time alone, and many ages of service, can give them that strength. But meanwhile there is that other to be traveled. Travel it bravely.
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> You have got the _____. Which of the hells do you think you are in? Try to find out and look at the corresponding heaven. It is very near. And I do not say this to try to bolster you up artificially, for that would be of no use and would not last, even if I were to succeed in doing it. I write of facts, and I think that somewhere in your nature you are quite well aware that I do so.

Those who set out to learn from Judge are on the way to becoming able to distinguish actual knowledge from hearsay, belief, and pretense, and in themselves, where these things matter most. Judge knew and appreciated the value of the intellectual disciplines, and

practiced them, as now and then becomes plain. But he would never allow pretentious formulations to displace striving after the subtle perceptions of self-knowledge. He taught in a way that invited his pupils to test themselves continually for what they knew. No one who goes to school to Judge will ever have much to *unlearn*. His sole interest was in helping students to become clear-eyed enough to rely upon themselves. With this in mind he said:

> Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take the first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished, suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find that they take considerable effort, and you will begin to discover part of the meaning of the saying, "Man, know thyself."

Knowledge, Judge instructs all who will listen, is not in collections of facts and information but in oneself, and it depends upon the clarity and impartiality of the instruments of knowing, for if these are not brought under control and used in fulfillment of high egoic purposes, nothing seen through them can be relied upon.

CONVERSATIONS ON OCCULTISM

I: The Kali Yuga—The Present Age

STUDENT.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in?

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a Sanskrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words "present age" must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called "an age," and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the "Golden Age," the "Iron Age," and so on, whereas they are only parts of the real age that began so far back that modern archæologists deny it altogether.

Student.—What is the Sanskrit name for this age, and what is its meaning?

Sage.—The Sanskrit is "Kali," which added to Yuga gives us "Kali-Yuga." The meaning of it is "Dark Age." Its approach was known to the ancients, its characteristics are described in the Indian poem "The Mahabharata." As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for

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Note.—The first article of this series was originally printed by Wm. Q. Judge in the *Path* for April, 1888. The second, appeared in the May issue.

anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A.D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyze the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they interblend, so that, although the wheel of one period is still

turning, the initial point of another has already arrived.

Student.—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

Sage.—Yes.

Student.—Has the age in which one lives any effect on the student; and what is it?

Sage.—It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All these tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, "Father, forgive them, *for they know not what they do?*"

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There is one thing peculiar to the present *Kali-Yuga*

that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under Kali-Yuga's reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery.

They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice

against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude toward these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

II: Elementals and Elementaries

Student.—If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by "a glass fish, so transparent as to be invisible, swimming through the air of the room," and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgement in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their "effecting a lodge-

ment." Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centers of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That "elementals * * * may effect a lodgement in the human system, of which they then share the government, and are very hard to get out" is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and "find lodgement in the human system." In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the "human system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-colored, and so the elementals may lodge in the part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune

be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now.

Student.—What determines their movements besides thought—*e.g.* when they are floating about the room?

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by any one, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark séance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

Sage.—It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a séance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student.—What are some of the dangers at séances?

Sage.—The scenes visible—in the Astral—at séances are horrible, inasmuch as these "spirits"—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings

themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they make up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pitris and Bhuts and Pisachas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which cause inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who "have paid" for a sitting and wish "for the worth of their money."

Student.—When a clairvoyant, as a man did here a year ago, tells me that "he sees a strong band of spirits about me," and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was given in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained—as they all are here—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

Filling up the Ruts

I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one. It is remarkable how easily and insensibly we fall into a particular route, and make a beaten track for ourselves. I had not lived there a week before my feet wore a path from my door to the pond-side; and though it is five or six years since I trod it, it is still quite distinct. It is true, I fear, that others may have fallen into it, and so helped to keep it open. The surface of the earth is soft and impressible by the feet of men; and so with the paths which the mind travels. How worn and dusty, then, must be the highways of the world, how deep the ruts of tradition and conformity! I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world, for there I could best see the moonlight amid the mountains. I do not wish to go below now.

—Henry David Thoreau

letters • questions • comment

Mr. Judge speaks in The Ocean of Theosophy *of a brotherhood of great beings whose sole concern is the progress of the human race. They apparently include men who lived many kinds of lives —"rulers of men, some teachers, a few great philosophers, while others remain still unknown except to the most advanced of the body" (p. 3). What is the distinctive character of such teachers? Why are they a necessity?*

There are said to be beings who have reached perfection in prior periods of evolution and who incarnate here for the purpose of aiding the evolution of present humanity. Then there are others who have attained complete understanding of the experiences this planet affords. These are the perfected men; but the humblest aspirant who determines to live his life according to a firm desire to benefit mankind becomes a link in this "guruparampara chain."

The perfection of all high beings must embody the archetypes of human experience. In this sense they might be said to represent the karmic potentialities of the human race. This leads to the reflection that actions which arise from the intent to use an experience for general human good must originate in the higher triad—Atma-Buddhi-Manas. Compassion must be, root and branch, the pervading characteristic of beings whose lives are totally committed to the betterment of humanity. The life of Buddha is an example. An incident from Sir Edwin Arnold's *Light of Asia* will illustrate the facets of the quality of compassion. When a woman brought her child, bitten by a snake, to the Buddha, begging him to bring it back to life, he knew that she was so involved in grief that she could not then face the reality of her child's death. He did not refuse her request; nor did he lecture her on the fact that death is an illusion. He did not preach to her, "Ye suffer from yourselves, none else compels," which he knew to be true, and observed on other occasions. Nor did he tell her that she ought to "face the facts" and admit that her child was beyond help. He did not even remind her that she was not alone in her loss. For

if she had faced these things then, all she would have seen, in her great grief, would have been the overwhelming reality of sorrow. The result might have been "acceptance," but she would have learned nothing of the oneness of life as the quintessence, one might say, of this experience. Its meaning for the soul would have remained undiscovered, the pain unresolved. But if the growth of the soul, in its broadest sense, is the whole purpose of life, then any real education must be in the soul's terms; that is, the development of compassion. This means, not so much a sentimental desire to "do good," as the passionate desire to discover the condition of others, and how it may be turned to the soul's purpose. Thus the Buddha, knowing that action may interrupt the preoccupation with pain, spoke to her soul's real need:

> Yea, little sister, there is that might heal
> Thee first, and him, if thou couldst fetch the thing;
> For they who seek physicians bring to them
> What is ordained. Therefore, I pray thee, find
> Black mustard-seed, a *tola;* only mark
> Thou take it not from any hand or house
> Where father, mother, child, or slave hath died;
> It shall be well if thou canst find such seed.

In discovering the implacability of death, Kisagotami also discovered, not just that all suffer, but that all beings are one in their search for the meaning of suffering. This, we might say, is the universal aspect of experience.

If Buddha had resorted to any of the former answers, they would have demonstrated his knowledge well enough, but he chose instead to show the suffering girl how to increase *her* knowledge. The story of this encounter remains as a legacy to all mankind.

Such beings are a necessary part of the evolutionary chain because they demonstrate the reality of spiritual and moral evolution, not for oneself alone, but for the sake of all.

THE CHRISTIAN SCHEME

Heresies and Secret Societies: *Buddhist Elements*

FROM the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognized his God and felt the great Being within himself. The "Âtman," the Self,[1] the mighty Lord and Protector, once that man knew him as the *"I am,"* the *"Ego Sum,"* the *"Ahmi,"* showed his full power to him who could recognize the *"still small voice."* From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been

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Note.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

[1] This "Self," which the Greek philosophers called *Augœides*, the "Shining One," is impressively and beautifully described in Max Müller's "Veda." Showing the "Veda" to be the first book of the Aryan nations, the professor adds that "we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the 'Veda' we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is 'Brahman;' for *brahman* meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it 'Âtman,' for Âtman, originally breath or spirit, comes to mean Self, and Self alone; *Self*, whether Divine or human; Self, whether creating or suffering; Self, whether one or all; but always Self, independent and free. 'Who has seen the first-born,' says the poet, 'when he who had no bones (*i.e.*, form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?' " ("Rig-Veda," i, 164, 4). This idea of a divine Self, once expressed, everything else must acknowledge its supremacy; *"Self* is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self; all Selves are contained in this Self. Brahman itself is but Self" (Ibid., p. 478; "Khândogya-upanishad," viii, 3, 3, 4); "Chips from a German Workshop," vol. i, p. 69.

a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself as well as to his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself. "Ye are gods," the king-psalmist tells us, and we find Jesus reminding the scribes that the expression, "Ye are gods," was addressed to other mortal men, claiming for himself the same privilege without any blasphemy. And, as a faithful echo, Paul, while asserting that we are all "the temple of the living God," cautiously adds, that after all these things are only for the "wise," and it is "unlawful" to speak of them.

Therefore, we must accept the reminder, and simply remark that even in the tortured and barbarous phraseology of the *Codex Nazaræus,* we detect throughout the same idea. Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and heavy waves of dogmatism. We find it in the *Codex,* as well as in the *Vedas,* in the *Avesta,* as in the *Abhidharma,* and in *Kapila's Sânkhya Sûtras* not less than in the Fourth Gospel. We cannot attain the "Kingdom of Heaven," unless we unite ourselves indissolubly with our *Rex Lucis,* the Lord of Splendor and of Light, our Immortal God. We must first conquer immortality and "take the Kingdom of Heaven by violence," offered to our material selves. "The first man is of the earth earthy; the *second* man *is from heaven. . . .* Behold, I show you a *mystery,"* says Paul (I Cor. 15: 47). In the religion of Sakya-Muni, which learned commentators have delighted so much of late to set down as purely *nihilistic,* the doctrine of immortality is very clearly defined, notwithstanding the European or rather Christian ideas about Nirvana. In the sacred Jaïna books, of Patuna, the dying Gautama-Buddha is thus addressed: "Arise into *Nirvi* (Nirvana) from this decrepit body into which thou hast been sent. Ascend into *thy former abode,* O blessed Avatar!" This seems to us the very opposite of Nihilism. If Gautama is invited to reäscend into his "former abode," and this abode is Nirvana, then it is incontestable that Buddhistic philosophy does *not* teach final annihilation. As Jesus is alleged to have appeared to his disciples after death, so to the present day is Gautama believed to descend from Nirvana. And if he has an existence there, then this state cannot be a synonym for *annihilation.*

Gautama, no less than all other great reformers, had a doctrine

for his "elect" and another for the outside masses, though the main object of his reform consisted in initiating all, so far as it was permissible and prudent to do, without distinction of castes or wealth, to the great truths hitherto kept so secret by the selfish Brahmanical class. Gautama-Buddha it was whom we see the first in the world's history, moved by that generous feeling which locks the whole humanity within one embrace, inviting the "poor," the "lame," and the "blind" to the King's festival table, from which he excluded those who had hitherto sat alone, in haughty seclusion. It was he, who, with a bold hand, first opened the door of the sanctuary to the pariah, the fallen one, and all those "afflicted by men" clothed in gold and purple, often far less worthy than the outcast to whom their finger was scornfully pointing. All this did Siddhârtha six centuries before another reformer, as noble and as loving, though less favored by opportunity, in another land. If both, aware of the great danger of furnishing an uncultivated populace with the double-edged weapon of *knowledge which gives power,* left the innermost corner of the sanctuary in the profoundest shade, who, that is acquainted with human nature, can blame them for it? But while one was actuated by prudence, the other was forced into such a course. Gautama left the esoteric and most dangerous portion of the "secret knowledge" untouched, and lived to the ripe old age of eighty, with the certainty of having taught the essential truths, and having converted to them one-third of the world; Jesus promised his disciples the knowledge which confers upon man the power *of producing far greater miracles than he ever did himself,* and he died, leaving but a few faithful men, only half way to knowledge, to struggle with the world to which they could impart but what they *half*-knew themselves. Later, their followers disfigured truth still more than they themselves had done.

It is not true that Gautama never taught anything concerning a future life, or that he denied the immortality of the soul. Ask any intelligent Buddhist his ideas on Nirvana, and he will unquestionably express himself, as the well-known Wong-Chin-Fu, the Chinese orator did: "This condition," he remarked, "we all understand to mean a final reünion with God, coincident with the perfection of the human spirit by its ultimate disembarrassment of matter. It is the very opposite of personal annihilation."

Nirvana means the certitude of personal immortality in *Spirit,* not in *Soul,* which, as a finite emanation, must certainly disintegrate its

particles, a compound of human sensations, passions, and yearning for some objective kind of existence, before the immortal spirit of the *Ego* is quite freed, and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upādana,* that state of longing for *life,* more life, does not disappear from the sentient being, from the *Ahancara* clothed, however, in a sublimated body? It is the "Upādana" or the intense desire which produces WILL, and it is *will* which develops *force,* and the latter generates *matter,* or an object having form. Thus the disembodied *Ego,* through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma,* the good or bad deeds of his preceding existence, commonly called "merit and demerit." This is why the "Master" recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," *i.e.,* that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self the *real and heavenly man* merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth. Thus the Arhat, the holy mendicant, can reach Nirvana while yet on earth; and his spirit, totally freed from the trammels of the "psychical, terrestrial, *devilish* wisdom," as James calls it, and being in its own nature omniscient and omnipotent, can on earth, through the sole power of his *thought,* produce the greatest of phenomena.

"It is the missionaries in China and India, who first started this falsehood about Niepang, or Nïepana (Nirvana)," says Wong-chin-Fu. Who can deny the truth of this accusation after reading the works of the Abbé Dubois, for instance? A missionary who passes forty years of his life in India, and then writes that the "Buddhists admit of no other God but the body of man, and have no other object but the satisfaction of their senses," utters an untruth which can be proved on the testimony of the laws of the Talapoins of Siam and Birmah; laws, which prevail unto this very day and which sentence a sahan, or *punghi* (a learned man; from the Sanscrit *pundit*), as well as a simple Talapoin, to death by decapitation, for the crime of unchastity. No foreigner can be admitted into their *Kymns,* or Viharas (monasteries); and yet there are

French writers, otherwise impartial and fair, who, speaking of the great severity of the rules to which the Buddhist monks are subjected in these communities, and without possessing one single fact to corroborate their skepticism, bluntly say, that "notwithstanding the great laudations bestowed upon them (Talapoins) by certain travellers, merely on the *strength of appearances,* I do not believe at all in their chastity."

Fortunately for the Buddhist talapoins, lamas, sahans, upasampadas, and even samenaïras, they have popular records and facts for themselves, which are weightier than the unsupported personal opinion of a Frenchman, born in Catholic lands, whom we can hardly blame for having lost all faith in clerical virtue.

Except a few impartial archæologists, who trace a direct Buddhistic element in Gnosticism, as in all those early short-lived sects we know of very few authors, who, in writing upon primitive Christianity, have accorded to the question its due importance. Have we not facts enough to, at least, suggest some interest in that direction? Do we not learn that, as early as in the days of Plato, there were "Brachmans—read Buddhist, Samaneans, Saman, or Shaman missionaries—in Greece, and that, at one time, they had overflowed the country? Does not Pliny show them established on the shores of the Dead Sea, for "thousands of ages?" After making every necessary allowance for the exaggeration, we still have several centuries B.C. left as a margin. And is it possible that their influence should not have left deeper traces in all these sects than is generally thought? We know that the Jaïna sect claims Buddhism as derived from its tenets—that Buddhism existed before Siddhârtha, better known as Gautama-Buddha. The Hindu Brahmans who, by the European Orientalists, are denied the right of knowing anything about their own country, or understanding their own language and records better than those who have never been in India, on the same principle as the Jews are forbidden, by the Christian theologians, to interpret their own Scriptures—the Brahmans, we say, have authentic records. And these show the incarnation from the Virgin Avany of the first Buddha—*divine light*—as having taken place more than some thousands of years B.C., on the island of Ceylon. The Brahmans reject the claim that it was an avatar of Vishnu, but admit the appearance of a reformer of Brahmanism at that time. The story of the Virgin Avany and her divine son, Sâkya-muni, is recorded in one of the sacred books of the Cinghalese Buddhists—the *Nirdhasa;* and

the Brahmanic chronology fixes the great Buddhistic revolution and religious war, and the subsequent spread of Sâkya-muni's doctrine in Thibet, China, Japan, and other places at 4,620 years B.C.

It is clear that Gautama-Buddha, the son of the King of Kapilavastu, and the descendant of the first Sakya, through his father, who was the Kshatriya, or warrior-caste, did not invent his philosophy. Philanthropist by nature, his ideas were developed and matured while under the tuition of Tir-thankara, the famous guru of the Jaïna sect. The latter claim the present Buddhism as a diverging branch of their own philosophy, and themselves, as the only followers of the first Buddha who were allowed to remain in India, after the expulsion of all other Buddhists, probably because they had made a compromise, and admitted some of the Brahmanic notions. It is, to say the least, curious, that three dissenting and inimical religions, like Brahmanism, Buddhism, and Jaïnism, should agree so perfectly in their traditions and chronology, as to Buddhism, and that our scientists should give a hearing but to their own unwarranted speculations and hypotheses. If the birth of Gautama may, with some show of reason, be placed at about 600 B.C., then the preceding Buddhas ought to have some place allowed them in chronology. The Buddhas are not gods, but simply individuals overshadowed by the spirit of Buddha—the divine ray. Or is it because, unable to extricate themselves from the difficulty by the help of their own researches only, our Orientalists prefer to obliterate and deny the whole, rather than accord to the Hindus the right of knowing something of their own religion and history? Strange way of discovering truths!

The common argument adduced against the Jaïna claim, of having been the source of the restoration of ancient Buddhism, that the principal tenet of the latter religion is opposed to the belief of the Jaïnas, is not a sound one. Buddhists, say our Orientalists, deny the existence of a Supreme Being; the Jaïnas admit one, but protest against the assumption that the "He" can ever interfere in the regulation of the universe. We have shown in the preceding chapter that the Buddhists do not deny any such thing. But if any disinterested scholar could study carefully the Jaïna literature, in their thousands of books preserved—or shall we say hidden—in Rajpootana, Jusselmere, at Patun, and other places; and especially if he could but gain access to the oldest of their sacred volumes, he would find a perfect identity of philosophical thought, if not of popular rites, between the

Jaïnas and the Buddhists. The Adi-Buddha and Adinâtha (or Adiswara) are identical in essence and purpose. And now, if we trace the Jaïnas back, with their claims to the ownership of the oldest cave-temples (those superb specimens of Indian architecture and sculpture), and their records of an almost incredible antiquity, we can hardly refuse to view them in the light which they claim for themselves. We must admit, that in all probability they are the only true descendants of the primitive owners of old India, dispossessed by those conquering and mysterious hordes of white-skinned Brahmans whom, in the twilight of history, we see appearing at the first as wanderers in the valleys of Jumna and Ganges. The books of the Srawacs—the only descendants of the Arhâtas or earliest Jaïnas, the naked forest-hermits of the days of old, might throw some light, perhaps, on many a puzzling question. But will our European scholars, so long as they pursue their own policy, ever have access to the *right* volumes? We have our doubts about this. Ask any trustworthy Hindu how the missionaries have dealt with those manuscripts which unluckily fell into their hands, and then see if we can blame the natives for trying to save from desecration the "gods of their fathers."

The true spirit of Christianity can alone be fully found in Buddhism: partially, it shows itself in other "heathen" religions. Buddha never made of himself a god, nor was he reified by his followers. The Buddhists are now known to far outnumber Christians; they are enumerated at nearly 500,000,000. While cases of conversion among Buddhists, Brahmanists, Mahometans, and Jews become so rare as to show how sterile are the attempts of our missionaries, atheism and materialism spread their gangrenous ulcers and gnaw every day deeper at the very heart of Christianity. There are no atheists among heathen populations, and those few among the Buddhists and Brahmans who have become infected with materialism may always be found to belong to large cities densely thronged with Europeans, and only among educated classes. Truly says Bishop Kidder: "Were a wise man to choose his religion from those who profess it, perhaps Christianity would be the last religion he would choose!"

on the lookout

No Knowledge Before Darwin!

A review of *Biology and Man* by George Gaylord Simpson, an eminent biologist (*New York Review of Books,* Oct. 23, 1969), is noteworthy both for the views of the author and those of the critic. A champion of Darwinian evolution, Prof. Simpson has clearly overstepped himself in entering the arena of philosophy and psychology, where he is ill-qualified even to speculate. The reviewer, P. B. Medawar, quotes a typical passage from Simpson's book:

> The question "What is man?" is probably the most profound that can be asked by man. It has always been central to any system of philosophy or theology. . . . The point I want to make now is that all attempts to answer that question before 1859 are worthless and that we will be better off if we ignore them completely.

Humanist Comment

What is the significance of this alleged watershed of thought? The year 1859 is the date when Darwin's *Origin of Species* was first published! That, apparently, wiped the slate of human knowledge clean with its great new beginning. Mr. Medawar's comment on this incredibly sweeping statement is urbane, but he plainly does not agree:

> The humanist will probably recover his composure by reflecting that the Man Simpson is talking about is Biological Man, not the poor old forked radish whose passions, frailties, and bewilderment have been under scrutiny these past few thousand years. But that is not what Simpson means. He is careful to point out that a full understanding of "essential man-ness or human nature" must call upon evidence from human behavior and psychology, and he therefore applauds Darwin for having discerned (in *The Descent of Man*) that man is a self-conscious and reflective being who moralizes and thinks abstractly, and has a sense of beauty and a feeling for religion; is a social animal, moreover, one who has "developed cultures and societies unique in kind and complexity."

Pity the Poor Greeks!

> Does Simpson really believe that everything said on these matters before Darwin is worthless? I can find no evidence that he does not. Simpson on "Science and the Culture of our Time" is equally embarrassing. In my opinion it falls below the level that would justify serious critical attention. The interesting question is why Simpson should hold and apparently rejoice in his, to my mind, coarse and rancorous opinions. Perhaps his appraisal of Greek science holds the clue ("their so-called science was for the most part childish or ridiculous or both," he tells us, and elsewhere he refers to the "Aristotelian nonsense" of the idea of First Causes). He seems to treat the Greek philosophers as the humanistic equivalents of fossils. But is it not a minor cultural paradox that a man whose sense of biological history was so acute as almost to bring fossils back to life should treat the Greeks and the older humanists as if they were a collection of old bones?

But what Prof. Simpson ignores is the fact that the meaning of this question and its answer are not to be found merely in the examination of the external universe, nor even the biological universe, any more than the whole is the sum of its parts. His extraordinary assumption that biological evolution renders meaningless the thought of great philosophers concerning the nature of man now seems a ridiculous anachronism, even in terms of available scientific knowledge and insight.

Cosmic Sea of Radiation?

Speculation concerning the nature of space, and whether or not it is "empty," seems to recur periodically on an ever more sophisticated, though not necessarily less-materialistic, level. *Natural History* (October, 1969) notes that astronomers have again turned their attention to the contents of space:

> The earth rotates on its axis and revolves around the sun; the sun and its entourage revolve around the galactic center. Where is the Galaxy going? And what can we use as a frame of reference to find out?
>
> Fifty years ago astronomers thought they had a frame of reference in the luminiferous ether—a mysterious substance pervading the universe—which was invented to explain how light travelled across otherwise empty space. Experiments produced negative results, however, and the ether joined the doctors' humors and the biologists' spontaneous generation of life on the historical curiosity shelf.

Movement of the Galaxy

Now, unexpectedly, astronomers do have something pervading the universe that they can use as a reference to measure the earth's (and the Galaxy's) motion. It turns out that the universe is filled with very weak microwave radiation believed to be the residue of the "big Bang" that created the universe tens of billions of years ago. It appears to come from every direction with equal intensity.

This characteristic, known as isotropy, suggested a new experiment to Edward K. Conklin, a graduate student working under Ronald N. Bracewell at the Radio Astronomy Institute at Stanford. Conklin reasoned that if the earth is moving through an isotropic sea of radiation, the earth's velocity should cause the radiation to appear stronger in the direction the earth is moving. After making corrections for the known motions of the earth, any remaining anomaly would indicate the previously unknown motion of the earth and the entire Galaxy.

Conklin made his measurements with two radio telescopes 12,500 feet above sea level. Reporting results in the British journal *Nature*, he said he found the postulated difference in radiation strength in the direction of the northern constellation Canes Venatici. The size of the difference implies that the earth is moving in that direction at 160,000 miles per hour.

Universal Storehouse

Such speculations, subtle though they may be, are still basically mechanistic and show little movement toward a more philosophical idea of the universe. However, the reference to the "luminiferous ether" is interesting. As a matter of fact, the theory of a luminous ether was by no means "invented" by the scientists of fifty years ago, since it appears in the scriptures of the Hebrews, the Chaldeans, and the Egyptians, and in the writings of eminent philosophers from Plato to Paracelsus and Leibniz. *The Secret Doctrine* (I, 462) provides the following:

In Cory's *Ancient Fragments*, one of the "Chaldean Oracles" expresses ideas about the elements and Ether in language singularly like that of the *Unseen Universe*, written by two eminent scientists of our day.

It states that "from ether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the storehouse of the germs or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been an-

ticipated by many thousand years by our 'simpleminded ancestors'."

Newton Required it

Neither was the idea shelved owing to the negative results of experiments, but because the positive results of experiments appear to have been simply ignored. Perhaps the most glaring example of this neglect is the motor invented by John Worrell Keely, whose experiments, while they failed to produce a commercially practical machine, might nevertheless have yielded much information of value to the open-minded. And although Isaac Newton did not openly teach the existence of ether, he appears to have thought it a necessary postulate. In a letter to Bentley he says:

> It is inconceivable that inanimate brute matter should, without the mediation of something else *which is not material,* operate upon and affect other matter, without mutual contact, as it must do if gravitation, in the sense of Epicurus, be essential and inherent in it. . . . That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance, through a vacuum, without the mediation of anything else by and through which their action may be conveyed from one to another, is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but *whether this agent* be *material or immaterial* I have left to the consideration of my readers. (*S.D.* I, 490-491).

A "Layer" of the Akasa

If the metaphysical necessity of this concept could be grasped, its physical manifestations, as they are disclosed, would be better understood. As H.P.B. explains (*S.D.* I, 326) :

> Ether, this *hypothetical* Proteus, one of the "representative *Fictions*" of modern Science—which, nevertheless, was so long *accepted*—is one of the lower "principles" of what we call PRIMORDIAL SUBSTANCE (Akâsa, in Sanskrit), one of the *dreams* of old, and which has now become again the dream of modern science. It is the greatest, just as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultists, however, both ETHER and the Primordal Substances are a reality. To put it plainly, ETHER is the Astral Light, and the Primordial Substance is Akâsa, the Upadhi of DIVINE THOUGHT.

Deaths Following Vaccination

The possibility that vaccination may itself constitute a cause of

disease is again being brought to the attention of medical men and, indirectly, of the public. It was noted in 1944 in England that in the previous six years there had been only three deaths from smallpox, while there had been thirty-one deaths from encephalitis following vaccinations. In 1946, the *National Chiropractic Journal* reported that when Sir Charles Creighton, a recognized authority on vaccination, was asked to write an article for the Ninth edition of *Encyclopædia Britannica,* he declined, explaining that he no longer had faith in the practice. A second physician, Dr. Crookshank of Kings College, London, after careful investigation, declined for the same reason. Now, the *Wall Street Journal* reports (Nov. 13, 1969) that a U.S. Public Health Service physician has recommended the ending of routine vaccination of infants:

> The policy of routine vaccination of infants and children against smallpox should be ended, Dr. J. D. Millar, a U.S. Public Health Service physician, proposed at a Philadelphia meeting. The proposal triggered a sharp controversy. Millar argued that the deaths the U.S. can expect in the next 30 years from adverse reactions to the vaccine would exceed smallpox-related fatalities if the program was dropped.

In reviewing favorably an issue of *The Vaccination Inquirer and Health Review* published monthly by the London Society for the Abolition of Compulsory Vaccination, Madame Blavatsky offered the following comment on Pasteur's discoveries:

> Would that our great innovators could succeed in "innoculating" some drops of common good sense into themselves, before proposing to "vaccinate" into the human system more diseases than it is already heir to! (*The Theosophist,* Sept. 1882).

Cooperative Bacteria

A recent issue of the *Outdoor Bulletin* (issued by the Wildlife Management Institute) has a report indicating that the intelligence in lower forms of life may be "trained" to help restore natural balances which have been upset by the mushrooming of commercial enterprise:

> A Houston, Texas, scientist has developed a unique system for training bacteria to help in waste reduction by feeding on a specific substance, the Wildlife Management Institute reports. While municipalities commonly use bacteria for treatment of sewage, Robert Pruessner of Petro-Tex Chemical Corporation, has refined the technique. In the patented process, the company uses a strain of bacteria specifically developed to consume the particular waste chemicals found in its manufacturing process.

Natural Scavengers

> Pruessner conceived the idea of teaching bacteria to "eat" chemical wastes as an answer to the industry's water pollution problem. Starting with a small quantity of sludge from the city's sewage plant, the bacteria were conditioned to feed on powdered milk. Once the proper number and "health" of the bacteria were established, they were fed ever-increasing quantities of the plant's effluent. Since bacteria evolve rapidly and adapt to new environmental conditions, new strains were developed that thrived on the substitute menu. Those bacterial forms that did not make the shift simply perished, but Pruessner soon had his own herd of useful critters.
>
> Petro-Tex's wastes are treated in two large seriating ponds. Wastes, together with other "foods," maintain the bacteria in a healthy, productive condition. An anaerobic clarifier removes solids before the purified waste water is emptied into a nearby channel. To demonstrate the usefulness of its process, the company has a small pond through which the final effluent flows. Water hyacinths, fish, nutria, turtles and even an alligator inhabit the pond.

Such practical knowledge of the interdependence of natural organisms might lead to fostering wider symbiotic relationships with the human community. Micro-organisms are not just "germs," but members of the great fraternity of life.

Ecological Theme

Part of a speech by Murray Gell-Mann (1969 Nobel prize winner in physics), appears in *Science* for Nov. 7, 1969. It articulates the growing concern of scientists over the effects of their contributions to modern knowledge. The speaker said:

> We are all of us appalled at man's ravaging of his environment. The problem comes about as a product of three factors: population, the propensity for each individual to destroy the environment, and his capacity to do so through being armed with technology. All of these are increasing; all must be worked on in an effort to find some way to control the trend and ultimately make it level off or reverse.
>
> It used to be true that most things that were technologically possible were done. . . . [C]ertainly, in the future, this cannot and must not be so. As our ability to do all kinds of things, and the scale of them, increase—for the scale is planetary for so many things today—we must try to realize a smaller and smaller fraction of all the things that we can do. Therefore, an essential element of engineering from now on must be the element of choice.

Need for Self-Restraint

> . . . In trying to change the trend, we all look forward in the near future to certain landmark actions. Landmarks of technological renunciation: For example, if no supersonic transports fly supersonically over land, that would be an example of something we can do and don't do for environmental reasons. If there are no SST's at all, that's possibly even better.
>
> . . . [T]he major problem is to reorient the application of science and technology so that a major part of the application is in curing the problems that have arisen as a result of the applications so far.

Call for Self-knowledge

Catherine Roberts, a microbiologist, in the Preface to her book *The Scientific Conscience,* suggests that the choice between what "we can do and don't do" is a philosophic issue:

> Since it cannot be disputed that the pursuit of scientific truths is a praiseworthy endeavor, why, then, should we hesitate to give it our wholehearted support? It is because the modern biologist, in a kind of blind compulsion, overemphasizes the importance of his activity and fails to perceive that scientific knowledge has less ultimate value for the human race than knowledge of himself. And without self-knowledge, all his objective knowledge of living material and all the practical applications accruing therefrom will count for little—rather, the intensified pursuance of his work and the ensuing devaluation of human ideals for which he will be responsible might well be catastrophic for mankind.

Expression of Occult Law

The Canadian *Science Forum* (December, 1969) notes the observance of the 100th anniversary of Mendeleef's Periodic Law of the Elements by a world-wide convention of 2200 chemists in Leningrad. ("Mendeléeff [says the Britannica] was a Russian chemist who arranged the chemical elements in the periodic table according to their atomic weights and predicted the existence of the elements gallium, scandium, and germanium before their discovery.") That the discovery of a natural order among the elements has implications reaching beyond the field of chemistry is indicated in a footnote in *The Secret Doctrine* (I, 586):

> Now, the writer humbly confesses complete ignorance of modern chemistry and its mysteries. But she is pretty well acquainted with the Occult doctrine with regard to *correspondences of types and antitypes* in nature, and perfect analogy as

a fundamental law in Occultism. Hence she ventures a remark which will strike every Occultist, however it may be derided by orthodox Science. This method of illustrating the periodic law in the behavior of elements, whether or not still a hypothesis in chemistry, *is a law in Occult Sciences.* Every well-read Occultist knows that the *seventh* and *fourth* members—whether in a septenary chain of worlds, the septenary hierarchy of angels, or in the constitution of man, animal, plant, or mineral atom—that the *seventh* and *fourth* members, we say, in the geometrically and mathematically uniform workings of the immutable laws of Nature, always play a distinct and specific part in the septenary system. From the stars twinkling high in heaven, to the sparks flying asunder from the rude fire built by the savage in his forest; from the hierarchies and the essential constitution of the Dhyan Chohans—organized for diviner apprehensions and a loftier range of perception than the greatest Western psychologist ever dreamed of, down to Nature's *classification* of species among the humblest insects; finally from worlds to atoms, everything in the universe, from great to small, proceeds in its spiritual and physical evolution, cyclically and septennially, showing its seventh and fourth number (the latter the turning point) behaving in the same way as shown in that periodic law of atoms.